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Christian Education Magazine

WOFFORD COLLEGE, ADMINISTRATION BUILDING

March, 1932

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Christian Education Magazine

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College Students and Evangelical Religion

AS this number of CHRISTIAN EDUCATION MAGAZINE reaches its readers many of them will be entering upon the pre-Easter period of evangelistic emphasis, an emphasis which rightly holds the common interest of us all. Ideally, it should be an emphasis which is sponsored jointly by the Church, the Christian Home, and the Christian College. Leaders within and without the field of college work are coming more and more to realize this and are looking toward greater evangelistic co-operation. The colleges, with this in view, are preparing in an increasing degree to bring to bear such influence as they may through the leadership of their faculties and through the idealism and religious interest of their students upon the pre-Easter period.

In this day when youth is often under fire and when college young people in particular, are sometimes accused *en masse* of gross indifference to religion or of even worse crimes of attitude and conduct, it is heartening in the extreme to receive frequent echoes of a continued interest in things religious on the part of a large proportion of college students. Indications are, furthermore, that this interest is not only widespread but that it is more than casual. Evidence is to the effect that it is personal, sincere, and centered about the really vital aspects of religion. This seems to be particularly true in colleges which are distinctly Christian in their nature.

The general interest of students in religion and in religious problems was reflected at numerous points in the program of the meetings of the Council of Church Boards, The Liberal Arts College Movement, and The Association of American Colleges, held recently at Cincinnati. Student religion was an important theme in these meetings and many speakers testified to a keen interest on the part of students in their respective institutions in achieving for themselves definite religious experiences.

MRS. JESSIE A. CHARTERS in a recent popular book, *The College Student Thinking It Through,* adds further weight to this testimony when as a result of careful studies extending over many years, she says, in effect, that the college student tends, more than most other people, to see himself and all areas of his own life, and people and things about him in their relation to the Infinite. It is possible that this tendency accounts, at least

in part, for the college student's very practical religious standards and for the seemingly different approach he sometimes takes to the whole subject of religion.

If we are perplexed sometimes by this difference we have but to remember that after all religion is a personal problem for each individual and that within the soul of man as well as among the forces of nature, "God moves in a mysterious way his wonders to perform." It is not essential in personal religion that there be uniformity of either experience or approach, for after all, it is not so much the faith of the fathers as the faith of the sons with which we are concerned upon the College Campus.

Dr. Philip C. King, President of Washburn College, said in an address at Cincinnati that it is entirely possible that religion may be expressing itself upon the college campus in "new, unrecognized, or insufficiently appreciated ways," and Mrs. Charters has pointed out that college students still find and know a personal God—that they cannot know any other kind. They find him, however, in a greater variety of ways and places than some other people do; e.g., in nature, in art, in music, in little children, in the inspiration that comes sometimes from diligent study, or from help received in meeting difficuties. They invariably find him, this author says, in proportion to their backgrounds, their needs, and their desires.

More often, however, student interest tends to follow the usual course and is shown through personal concern at points in the religious scheme of things which have received emphasis throughout the ages or through appreciation of values that have been held sacred and dear to the saints of generations past. For example, at the Student Volunteer Convention held at Indianapolis a few years ago, the speaker said to have made the most profound impression upon the group was Frank Buckman, whose message stressed the cataclysmic elements in religion, and at the recent meeting of the same organization held at Buffalo, the note of self-denial was prominent in many speeches and the students reacted with keen interest to the challenge involved in various presentations of the cost of being a Christian.

THERE also come to us from various schools reports of well-received chapel services held after the order of retreats with but very few spoken words consisting rather of periods of worshipful silence in which meditation and prayer are directed along helpful and constructive channels. Students have seemed to appreciate the silence and spiritual atmosphere of such thinking and prayer together.

In a book called, *Undergraduates,* by Edwards, Artman, and Fisher, published in 1928, figures are set forth to the effect that 73 per cent of the men and 75 per cent of the women from a group of 674 seniors felt that Church worship had been of definite help to them in forming character. They found it to have a disciplinary effect that was wholesome and that it helped to develop religious sentiment. One senior stated that Church attendance had provided for her a mental house-cleaning, a time when wholesome thought, humility of prayer, and beauty of service had proved a sure way to refresh a mind clouded with riffraff.

Others said that Church services taught them Christ's way of life and the methods of its attainment.

Almost as large a percentage of students as those expressing appreciation of the helpfulness of Church worship were included in the group that

placed large emphasis upon the value of prayer and their reasons for laying this stress were similar to those quoted in regard to Church.

Eighty per cent of the men and ninety per cent of the women expressed the conviction that the teachings of Jesus set the ethical standard for modern life.

The Colleges and Peace

AS this number of CHRISTIAN EDUCATION MAGAZINE goes to the press the attention of the world is turned toward Geneva, and more competely than ever before, we hope, all hedging and dallying will be laid aside and the great world issue of "to war or not to war" will be brought sanely and honestly to the fore. Such an event cannot but hold a vast amount of significance for colleges generally and particularly for Christian colleges since college students are already thinking seriously upon the great question of war and peace. A recent writer has characterized the prevailing campus attitude as holding that the only good war is one in which everybody loses; that a war in which some suffer and lose while others profit through exploitation is no war at all but a piece of inhuman manipulation.

College students will be eagerly receptive to discussions of Christian principles underlying the question of disarmament and regardless of the success of the Conference the opportunity of the college to teach vitally the application of Christianity to International relations will indeed be great. The recent passing of David Starr Jordan, one of America's greatest educators, recalls his great passion for peace which, in this hour, might well serve as an example for other college officials and faculty members. In his last public address he is reported to have said: "All war is murder, robbery, trickery, and no nation ever escaped losses of men, prosperity, virility. War knows no victor."

Dr. Jordan espoused the cause of peace when it was not so popular even as it now is, but its slow gains in popularity only make it the more urgent that schools and colleges commit themselves now to the high cause of world peace as they did in the last generation to the cause of prohibition.

B. M. M.

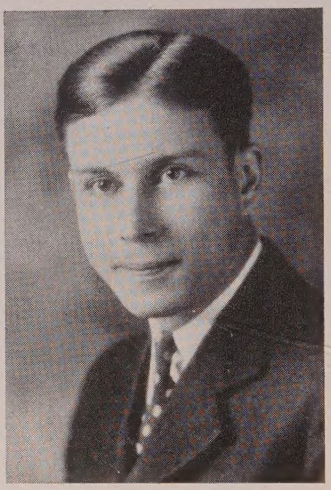
May 29, 1932

Our Annual College Day

Have plans been laid for an impressive observance in your church?

Is There a Campus-Mindedness?

F. DARCY BONE*



AN attempt was made recently to answer the above question by means of a specially prepared questionnaire distributed among a representative group of college students. A cursory type of observation will reveal general correspondences between the college student and the sub-college group in support of Prof. G. A. Coe's reminder that, "Periods of growth are generally not sharply marked at their boundaries in respect to time or to mental traits." However, the present questionnaire did reveal certain recognizable differences which serve to characterize student-mindedness on the college campus.

Coincidentally, the four-year college period falls entirely within the limits of later adolescence (18 to 24 years). During this period influences which touch the sentiments tend to be displaced by more reflective thinking. The growing student now makes a resolute effort to unify both his thought system and his ethical system. Social consciousness, which was discovered in embryo in middle adolescence, is now carried to fruition in the experienced reality of society. The psycho-physical child is at last emerging into adult life.

Again, the rather general consensus of opinion was expressed that the college curriculum contributes to this emerging process by liberating and enriching the student's life. May we quote a few of the students by way of illustration. A freshman testified that "unconsciously he seemed to have been raised to a higher plane of life"; another student felt that "he was living in the land of the high school student's dreams"; another was expanding intellectually; another had been lead to an appreciation of higher values; and still another was constructing a "richer background upon which to build a later life."

FURTHERMORE, the scholastic emphasis upon individual investigation and creativeness undoubtedly entails varying degrees of disillusionment concerning certain matters which previously had been accepted entirely on the authority of inertia. However, the college does not leave the student to flounder in a state of mental uncertainty, but provides expert leadership to assist the student to attain a stability and purposefulness commensurate with truth. Other contributing factors, such as the atmosphere of academic freedom, the necessity of choosing one's vocation, increased financial responsibility, and social readjustment assist in creating a spirit of independence and deliberation peculiar to the college trained person.

*Head of Department of Religion, McMurry College, Abilene, Texas.

Students reported in the questionnaire that they were less inclined to levity than in their sub-college days, and were becoming more serious minded in their thinking.

Likewise, the employment of the critical method of scientific procedure in all fields of human experience challenges the student to a re-evaluation of meanings. In this connection, Prof. T. G. Soares points out that we do not pretend to refer to the late adolescent as a doubter, but regard him as an investigator. Certain of the students in the present group reported that they were becoming more critical of material surroundings and of society, others had acquired an interest in fact investigation particularly in the field of religion, and still others were conscious of greatly enhanced powers of interpretation.

As a correlative of the critical method of procedure there is engendered a susceptibility to tolerant understanding, which may resolve itself either into an attitude of indifferent indulgence or of sympathetic concern, depending upon the aims and ideals of the educative process. A freshman found himself becoming more tolerant of the viewpoints of others, even though these might clash with his own; a sophomore was re-evaluating his religious prejudices in the light of multitudinous religious viewpoints; a senior had been better enabled to cope with the delicate sensibilities of human nature through his studies in psychology.

WITH particular appropriateness we may apply to the college student the maxim that the educative process tends to separate the individual from the group. Imagination, reason, utility, and experience are brought to bear upon customary folkways and folk-opinions, eventually effecting a social cleavage. In this process of cleavage students report an awareness of having less in common with the sub-college group; a consciousness of being set apart by the non-college group; a growing sense of superior judgment; difficulty in co-operating with adult leaders who have not attended college, but increased skill in working with the mass of folk; enlargement of one's personality through integration with a superior competitive group; development of poise in appearing before various groups; unique opportunity of association with a cosmopolitan group; and increased competence in selecting abiding friendships.

Paradoxical as it may seem, this apparent social cleavage is accompanied by an enhanced social interest. The particular college group under survey exhibited a familiarity with current social issues; there was an expression of moral concern and social responsibility, particularly with reference to the high school group; they displayed an utter absence of an intellectual caste consciousness; they sensed the fact that a superior contribution is expected of the college trained individual; and they seemed entirely appreciative of their opportunity for development in the rôle of leadership.

The cultural atmosphere of the college campus lends additional coloring to the mental vision of the student. In some cases there is an enhanced appreciation for the fine arts. In many more instances provision is made for participation in social entertainment designed to raise the general level of refinement.

The distinctive contribution of the church college has been its religious objective. Prof. E. S. Boyer in *Studies in Religious Education*

confronts us with the query, "Does the church college meet the normal expectancy in creating an environment which develops a thoroughgoing religious intelligence, high moral purposefulness, and idealistic initiative?" In reply to this challenge our present group of college students affirm that their moral conduct has improved during their college years; their interest in religion has increased; they have a more exact understanding of the correlation of education and religion; they possess a deeper apprehension and experience of God; they indicate deterrent interests which weaken students religiously; they admit more irregular church attendance than during their sub-college period; they are constantly brought in contact with outstanding religious leadership; they have more occasions for participation in student religious activities than during the sub-college period; and the greater per cent of those students who were counseled early in their college career have continued to develop religiously.

Finally, this group of college students testified that their immediate concern was to prepare themselves for a life work, and that their ultimate purpose was to perfect themselves in their personal and social relationships.

According to an article reporting an investigation into current enrolments of more than two hundred American colleges, and carried in the December, 1931, *Liberal Arts College Bulletin,* 113 colleges report gains this year in attendance while 116 report losses.

Dr. W. F. Quillian Explains Functioning of the Board of Christian Education to the Council of Church Boards.

The representatives of the Council of Church Boards in their annual session in Cincinnati, in January, heard with very keen interest the detailed explanation of the functioning of the Board of Christian Education in the Methodist Episcopal Church, South. Dr. Quillian's statement was a carefully wrought out explanation of the organization and the functioning of the Board in each of its three major Departments, and, also, the relation which these Departments sustain to one another. Judged by the many comments which were made and by the questions which were asked, college administrators from all over the United States were greatly interested in the solution of the Christian education problem which is being attempted by our Church. While Dr. Quillian did not claim that we had solved all of the problems that confront us, it was quite evident from his statement and the discussions which followed, that our Board of Christian Education has made very gratifying progress toward the solution of many phases of this problem, which are still perplexing some Christian leaders in other sections.—*Reported by W. M. Alexander, Secretary, Department of Schools and Colleges.*

At the University of Missouri a Religious Press Club has been organized composed of representatives from each religious body having teachers on the Bible College faculty. News notes and feature articles will be written for religious papers of several denominations.

The Distinct Service Which the Church College Must Render*

R. IRA BARNETT

WE all agree that the church college must measure up to a high standard of academic efficiency—must give academic training equal to that which any school can give. But, over and above this, what is the distinct service which the church college has to render, if any?

I

THE CHURCH COLLEGE MUST AFFORD ITS STUDENTS AN OPPORTUNITY TO APPRAISE CHRISTIANITY.

SOME of us believe our experiment in democracy in this country would not have succeeded as well as it has had not religious education and the training of the Church's ministry constituted a major concern of the early settlers.

Some of us are just as sure, yes, even more sure, that religious education of the most thoroughgoing sort is the supreme need of this present day. More than half the children of these United States are today receiving no religious education whatever. The Church and State are now under the necessity of facing squarely the question, Shall the education of the American child include religion? We admit that in this magazine-movie-radio age of ours religious education worthy of the name is extremely difficult, but this fact does not relieve us of our responsibility. Indeed, we cannot get away from the conviction that religion—yes, and the Christian religion—is the only way out of our world troubles of today; and the major method of the Christian religion is education according to the explicit terms of the Great Commission.

Contrary to the shallow belief of some, as between the State college and the Church college, the Church college offers the more liberal education. Religion is the most important factor in life and education, and it is the Church college alone that is free to give religion its rightful and primary place in the educational process.

We do not mean by religious education an education that trains one in loyalty to traditional theology or to a particular historic ecclesiasticism, but rather an education that trains the pupil to face the conditions of his time and apply the principles of Christianity to them.

II

THE CHURCH COLLEGE MUST AFFORD ITS STUDENTS ASSOCIATION WITH CHRISTIAN PERSONALITIES.

GOETHE says very truly that "character calls forth character." The mightiest force in education is personality. Jesus, the matchless Teacher, not only spoke wise words: he lived intimately with his disciples. The character and behavior of the teacher are the most potent influences that affect the pupil in his college days.

*Text of an address delivered at December, 1931, meeting of the Methodist Educational Association. Dr. Barnett is Executive Secretary Florida Conference Board of Christian Education.

The Church college is free to choose men and women with first consideration for their Christian character. Indeed, the Church, demands of its educational institution that it employ on its faculty only persons who will exert a positive and strong Christian influence.

The Church college must put into its faculty only those who will teach their subjects from the viewpoint of Christian philosophy.

Members of the Church college faculty should be active members of the local church where the college is situated and so emphasize to the students the values in the Church's program.

Every member of any Church college faculty should be a Christian with all that that term connotes. I was talking a few days ago with a scholarly pastor of a large church who has given many years to service in the classrooms of our Church's educational institutions. He said to me: "The personalities of my mathematics and chemistry professors in college have been the most determinative forces in my life." Then he told me of a prominent busines man of Virginia who surprised him some years ago by saying to him, "What you told one day in the mathematics class accounts for my success in life." Such testimonies could be easily multiplied out of our experiences and observations. What a man is always speaks far more loudly to his pupils than anything he says. We cannot put it too strongly: Utmost care should always be practiced in selecting persons for places on the faculty of the Church college.

III

THE CHURCH COLLEGE MUST AFFORD ITS STUDENTS AN ATMOSPHERE FAVORABLE TO THEIR FULL COMMITMENT OF THEMSELVES TO JESUS CHRIST AND TO THEIR GROWTH IN CHRISTIAN CHARACTER.

UP to the time when the boy or girl enters college, the Sunday school has one minute and the public school fifty-nine minutes of his or her school time. Of course, the home has figured in these children's education too—and very vitally, for good or bad. Now, the college has all the student's time.

May we ponder some facts? We are told that 60,000,000 of our 120,000,000 of people have no connection with any Church; that 35,000,000 of us who are over ten years of age are outside the direct influence of any Church; and that 27,000,000 of our young people under twenty-five years of age receive no religious instruction. Put these alleged facts alongside another statement which purports to be fact: that crime has increased in the last fifty years to the extent of 400 per cent.

A few weeks ago, millions of our young men and women entered upon the new scenes and associations and experiences of college life. They entered a new world. In a way that they had never known before, they ventured out for themselves. They began to face public opinion hitherto unfamiliar to them. They began to live under faculty rules and student government. They began to choose new religious affiliations—the Y.M.C.A., the Y.W.C.A., the strange Church of the college community. They found themselves under the necessity of choosing new social groups — fraternities, sororities, and scientific, literary, athletic, and other sorts of clubs. They found themselves faced with new temptations, whether "rushed"

or ignored by the social and other groups of the campus. They are now in danger of becoming seized with the superiority complex or of succumbing to the inferiority complex. They are encouraged now—and with many this is their first experience of the kind—to reason for themselves and make decisions for themselves. The parents back home and the Church back home are expecting the Church college to receive these young people into an atmosphere that will serve to save them from an aggravated and damaging "academitis"—from succumbing to a narrowing vision and cynicism into which every college student is liable to drift if not provided with a wholesome, stimulating Christian atmosphere.

It is needless to say that the Church college must insofar as possible exclude hurtful influences from its campus.

We are not taking a position against other schools when we say that religious education, such as is possible in the Church college and such as the Church college should demand of itself, goes beyond what general education can furnish to our youth. Every success to the noble efforts of our Wesley Foundations upon campuses of non-church-related schools! We must put much more thought and money and consecration into that phase of our Christian education program. But, granting this, it still remains true that we must continue to look to the Church college for most of that type and measure of Christian education which is prerequisite to an adequate Church and Christian leadership. The Church college, unhindered and unhandicapped, can promote and draw on worship experiences among its students which, we all will agree, rank first as creative experiences productive of the noblest motives and finest spiritual energies possible to us. Reinhold Neihbur speaks a volume when he says, "Religion is poetry and cannot be encompassed by the limited measurements of materialistic science." The Church college can teach "without let or hindrance" the poetry of religion. Are our Church colleges living up to their opportunities in realizing upon this privilege? The feeling is general among our people that our Church colleges should provide a more adequate, a richer, religious content in their educational service.

Personal evangelism is a science. In this day of ours it must be a science to be successful. The Church college should aspire and strive to be expert in this field. The Church college must demonstrate its actual force in developing Christian character in its young people if it is to justify its existence.

IV

The Church College Must Afford Opportunity to Its Students for Training in Christian Service.

Every Church that sends its sons and daughters to a Church college has the right to expect the college to train and send them back to the home Church willing and prepared to render real and large service in the Church's program.

The Church college should see to it that its students are provided the opportunity and inducement to live the "abundant life" in Christ while they are spending their years in study preparing for living in later years. Every Church college needs to constantly evaluate its campus religious agencies and the part that its students are having in the program of the local Church of the

college community. It should honestly ask and endeavor to find out whether its students are really drawn to the Church and the Christian life or away from them. It should make sure that its courses in Bible and religious education are equal in quality to the other courses in its curriculum.

Frankly, are our Methodist colleges tying their students on to the Church and enthusing them with the Church's glorious program as they ought to be doing? The facts are that our Methodist colleges depend chiefly on the Y.M.C.A. and Y.W.C.A. for institutional religious leadership and our State institutions so far have welcomed more cordially the advances of the Church's religious organizations. Whatever may be the explanation of these facts, let me raise the question: Cannot our Methodist colleges wisely consider providing institutional religious leadership that will tie their students onto the Church—not with any narrow or sectarian loyalty, but with a big, worthy, effective loyalty that will really strengthen our Church for its big task ahead? The Church college certainly fails largely if it fails to develop in our youth love for and loyalty to the Church. What is the significance and prophecy of these two facts: that there was only one student from a Methodist college at the Students' Conference at Lake Junaluska in 1930 and 64 students from other sorts of institutions, and that our Baptist friends, after taking in 450 young people at Ridgecrest in the summer of 1930, were forced to turn others away for lack of room?

THE Church college must identify itself closely with the local Church and make the local Church a large part of its training ground for the cultivation and training of its students. The students should be made a part of the local Church's life—being brought into affiliate or actual membership in it, and enlisted in its programs. Usually the local Church will have to be won to such a merging of its life with the life of the college, but unquestionably this merger will make for the enrichment of the life of the community folk as well as of the college folk.

Our Methodist colleges can well tie their students up with the schools and conferences at Lake Junaluska and Mount Sequoyah where we as a Church are about the big business of developing a competent leadership for all the great enterprises of our Methodism.

In this plea I make for a training in our Church colleges that will result in deeper devotion and finer loyalty to our Church, I am not contending for a training that will in any sense or measure shut our young people off from the appeals that come to them from the wider spheres of interdenominational service. I am thinking of an education provided by the Church that will put the Church where it ought to be in the hearts of the students and at the same time introduce them to the whole range of possible Christian service while giving to them every encouragement to choose their several places in the light of the whole world situation of their time. We are ever to remember that all normal young folks are idealists, and our Church college must meet them in their idealistic world with a challenging, practical program that will satisfy them now and start them on a lifelong service for the Church and for the Kingdom of our Lord Jesus Christ.

Wofford College

First Impressions

CLEVELAND SCIENCE HALL

ONE evening last November during the session of the Upper South Carolina Conference I walked into the large dining-room of the hotel where I was stopping while a visitor at the Conference, and seated myself at a table with an out-of-town acquaintance. When the exchange of greetings was over and my order had been given to the waiter, my friend indicated a large and very mirthful group seated at long tables in one end of the dining-room and asked if I had any idea as to their identity.

"That must be the Wofford College group," I said, recalling an announcement made that morning upon the Conference floor.

"I was about to decide it must be the whole Conference," said he. "There are nearly enough of them for that, and I was just noting that almost every man I know in the Conference is in that group."

The meal with its good-natured fun was drawing to a close, and soon President Snyder, who was serving as toastmaster, rose and spoke briefly with his characteristic blending of kindly humor and sound philosophy. With pardonable pride he quoted a statement made to him that morning by the presiding bishop to the effect that South Carolina Methodism would be poor indeed if it were suddenly deprived of the contributions of Wofford College. Presently he introduced a visiting speaker, who began his remarks by saying, "Gentlemen, the contributions of Wofford College to South Carolina Methodism are far from representing the total service of your noble institution. Let me say that the statement quoted by Dr. Snyder a moment ago might be applied equally well over a much wider area, for to say nothing of the influence Wofford men have had outside this state, the whole of South Carolina would be poor indeed if Wofford's contributions to its judiciary, its gubernatorial chair, its political life generally, or its business or professional life were suddenly removed."

This was my first contact with Wofford or with Wofford products, as such, and at once there began to develop within me a wholesome respect for the greatness of this institution, a respect which became stronger as I visited the Wofford Campus three days later, becoming acquainted with the faculty and students, imbibing the Wofford spirit and in general adding to my stock of information about the school. The result was that I came away from this pleasant visit with the

CAMPUS WALK

pronounced feeling that in many respects Wofford is a unique and distinctive college.

Early History

IN the first place, Wofford is unique as to the conditions of its beginning. At least a remote connection may be traced through Wofford's early history and on back to Asbury's dream of a college in the Piedmont section and to his own efforts to found an academy in Upper South Carolina. Perhaps he was dreaming of such a school as Wofford when he wrote in his diary, "Alas, for my poor college. The preachers are indifferent, and the laymen are stingy." Wofford's physical existence, however, cannot be traced back to Asbury, though it dates from the early year 1854 and thus entitles the college to a place among the older institutions of our Church. In 1850, Benjamin Wofford, a retired Methodist preacher, died after having saved money over a period of years for the express purpose of founding a school. For that purpose, he left $100,000, an exceedingly large sum for that day. No South Carolinian had previously given as much to any type of philanthropy, and no Methodist in America, possibly in the world, had given as much to education or religious interests. With sound judgment, he ordered that it should be under definite but reasonable church control, and with the same sound judgment he instructed that half of his gift should go for buildings and half for endowment. The main building, erected by slave labor prior to the opening of the school in 1854, is still doing service in its original capacity. Enduring and beautiful, with its twin towers suggesting both strength and refinement, it is set like an architectural jewel in the midst of the campus.

Leadership

IN the second place, it was Wofford's unique good fortune to have an outstanding quality of early leadership. The first distinguished faculty included Dr. W. M. Wightman, first president of Wofford, and afterward Bishop Wightman; Dr. A. M. Shipp, who became the second president of the college; Dr. J. H. Carlisle, the college's third president; Dr. Whitefoorde Smith, a preacher of Church-wide distinction; Dr. David Duncan, father of Bishop Duncan; and Dr. Warren Dupre, a well-known educator of that day. While the present dean at Wofford, Dr. A. M. Dupre, does not claim a kinship with this early faculty member, it is interesting to note in passing that the latter's long and effective term of service at Wofford was matched by an equally

long and notable career on the Wofford faculty on the part of his son and that there has been a Dupre in the Wofford organization since the first day of the school's history.

In point of both financial strength and leadership, Wofford was started right, and while there have been times of financial adversity in its history, it has been fortunate always in being in the hands of broad-minded, able leaders. It is small wonder, therefore, that Wofford, through more than three-quarters of a century, has been well and favorably known and that it has become thoroughly established in the life of Methodsim and of the South. It is likewise small wonder that school men and Christian leaders, along with countless other earnest parents, have sent their sons to Wofford; that four of our bishops have been numbered among her patrons and that she has received a continuous flow of strong expressions of confidence from keen and discriminating students of education and of life. Invariably the faculty types the school, and from the first Wofford has insisted upon strength at this point.

PRESIDENT SNYDER AND MR. DUNCAN SULLIVAN

President Snyder entered Wofford in 1854 as a member of the first freshman class and who until his recent death was Wofford's oldest alumnus.

Continuous Service

IN the third place, Wofford is unique in her record of continuous service. Throughout the Civil War the school was kept open, and always a few younger boys, sometimes most of them below college grade, were in attendance. It was also able to continue operation through the adversities of reconstruction and, though all its endowment was swept away, the college thus suffering in common with all the South, began at once to recoup its fortunes and look to a new day.

Wofford has been fortunate throughout its history in experiencing singularly few changes in its administration. Dr. H. N. Synder, whose progressive administration is now in its thirtieth year, is only the fourth man to head the institution. Dr. Carlisle, his immediate predecessor, served as president for twenty-seven years and was connected with the institution for twice that long. He lived in the same house upon the campus for fifty-four years.

During its years of unbroken service, Wofford has built up an enviable clientele. Its alumni have been loyal in their support and patronage, and a second- or even third-generation club upon the campus would find many eligible to membership. Dr. Synder states that he is teaching now the sons of about threescore men who sat in his classes in former years.

Some Advantages Offered

WOFFORD COLLEGE is likewise unique in that it succeeds in combining within its offerings all the advantages of a man's college and those of co-education as well. This is made possible through its own nature and through happy cooperative relations with an excellent college for women which also is located in Spartanburg.

Wofford has worked out a thoroughly practicable system of semi-student government, allowing participation of students in affairs of the college which pertain most closely to their interests. This is attained by a system of advisory committees and by a Dormitory Council upon which both students and faculty members hold membership. The student activities of the college reflect an emphasis upon the virile things of life, and the interest taken in public speaking, athletics, and the like is wholesome and vigorous. A spacious new field house affords a year-round opportunity for all to engage in healthful sports, while an athletic field outside and a playing floor inside the field house, both with ample provisions for seating spectators, bespeak a well-developed, though reasonable policy, toward competitive athletics.

CARLISLE HALL (DORMITORY)

Wofford Traditions

IT is but natural that in the more than three-quarters of a century of Wofford's history many traditions should have grown up upon the campus. Some of these are interesting indeed. One, for example, has to do with the old bell which, since the opening of the school, has hung in one of the towers of the Administration Building, and which is still used to call the students to and from classes. Its long rope hangs invitingly down beside the stairway where hundred of students pass each day, but no student ever thinks of touching the rope except in celebration of a football victory. Immediately after a game is won all the freshmen, obedient to previous instructions, flock to the base of the tower and, under the direction of the enthusiastic sophomores, form in line and each freshman cheerfully takes his turn at ringing the old bell until at a word from a sophomore he must regretfully pass the rope over to a waiting classmate. This noisy expression of exuberant spirits continues throughout late afternoon and evening and until well on toward bedtime, when the bell is left for a week at least to repose in the dignified performance of its routine

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duties until the winning of another football game abruptly disturbs its tranquil and measured existence.

Other deep-seated traditions upon the Wofford campus center around the attainment of certain very desirable characteristics which are the traditional qualities of the "Wofford man." In perpetuating such laudable traditions as this, the city of Spartanburg lends marked co-operation. Each September, for instance, almost simultaneously with the opening of the college, one of the city papers is accustomed to carry a strong editorial for the benefit of freshmen and new students, on the subject, "Being a Wofford Man." In this editorial there are set up the ideals that Wofford men in the past have striven to attain. It is made very plain to all new men upon the campus just what the citizens of Spartanburg expect in the way of conduct and achievements of those who enrol at Wofford. It usually tactfully suggests that if a new student finds himself out of harmony with such standards and ideals that he will likely not feel at home in his environment and that he should consider changing his trend of life or changing his college.

Wofford's Contributions

A FINAL thing that impressed me as unique at Wofford was the large proportion of outstanding leaders who are numbered among her alumni. Though Wofford's student body has always been numerically small, her alumni roster is luminous with an unusual number of names whose owners have rendered large service in their respective fields. By way of mentioning only a few of those who well merit listing here, I quote from a recent article in the *Charlotte Observer:*

"Then there are Wofford dividends in terms of men of outstanding leadership in every walk and pursuit of life, men like Chancellor Kirkland, of Vanderbilt, and President Few and Deans Wannamaker and Greene, of Duke, and Dr. Guilds, of Columbia College; Bishop Duncan, Bishop Coke Smith, Bishop Kilgo, and Bishop Mouzon; lawyers like Judge Gage, Prince Hydrick, Dantzler, Klugh, Bowman, Woods, Stabler, and Glenn; men in public affairs like Senator Smith and governors of the state, Ellerbe, McLeod, and Blackwood. So Wofford has been justified by the quality of its graduates. They have been men who, catching the spirit and ideals of the college, have been making worth-while contributions to the best life of this and other states."

Buildings and Grounds

I WAS impressed by many other things at Wofford, which, though less unique, are equally commendable. For example, the Wofford plant is admirably situated and adapted to the needs of a college

It has ten buildings used for educational purposes among which are a library, a science hall, a field house, and other buildings not always found upon the campus of a small school. In addition to the ten buildings thus accounted for, the college owns eight attractive residences which are artistically placed upon the campus and are used as faculty homes. The campus consists of sixty acres. With its numerous large trees and serpentine drives and with its walks and flowers and grass, it is nothing short of charming at all seasons of the year.

Scholarship

WOFFORD'S emphasis upon sound scholarship is too well known to need great elaboration here. For years her graduates have gone anywhere they might wish for further study and have invariably received full credit upon all their work. Dr. Robertson, now president of Goucher, while upon an official visit of inspection to Wofford a few years ago, made the statement that he had carefully compared the work of Wofford with that of one of the outstanding universities of the country and that he had found the Wofford work to be superior. Wofford graduates report that they find no better teachers and experience no more thorough courses in graduate schools they attend than had been their lot at their Alma Mater. One tangible evidence of the scholarship requirements at Wofford is found in the fact that twenty-three Wofford men are now teaching English in great universities of our country.

Back of the emphasis upon student scholarship is a scholarly faculty, and back of that an administrative policy that gives every reasonable encouragement to members of the organization in the improvement of their scholarship. Twenty-five per cent of the present facutly hold the Ph.D. degree. Leaves of absence for study are always encouraged, and the administration has maintained the practice of filling only temporarily the positions of teachers who are thus on leave. Sometimes such positions have been held as long as two or even three years and the teacher promoted upon his return to the organization.

Financial Condition

IN proportion to the size of its student body and its educational program, Wofford, with three-quarters of a million dollars of endowment, is financially one of the most favorably situated of the colleges of our Church. It has not for many years, if ever, until the past year experienced a deficit in its running expenses. Due to the severe falling-off in Conference collections, however, and to the sharp decline in the earnings of endowment investments, a slight deficit eventuated in 1931. Steps have been taken to prevent the recurrence of such an experience.

A reasonable number of scholar-

ANDREWS FIELD HOUSE

ships and forty-seven different loan funds serve to give financial assistance to worthy but needy students.

Religious Emphasis

THE religious emphasis at Wofford is cared for through a number of agencies. Chapel programs and courses in religion furnish the student with a background of theory, while close relations with the local churches of Spartanburg provide opportunities for practical experience. Wofford requires for graduation more than the average number of credit hours in religion and provides for the work to be taken under two or more different professors. This plan rests upon the conviction that in courses of this nature the personality of the teacher is a particularly important consideration and that not all of the students can be counted upon to react most favorably to any one personality.

Twenty-four of the twenty-five faculty members are actively and regularly engaged in Church work. Most of them have places of leadership and responsibility in the churches of Spartanburg, but some are almost continually engaged in responding to calls for special service in churches over the territory of the college. The president of the college, for example, who, though one of Southern Methodism's best-known men, is far from being without honor in his own state, is chairman of the Conference Board of Christian Education and as such has been active in helping to get the new educational program of the Church launched throughout his Conference. He made the entire round of District Conferences last spring, speaking at each Conference upon the Local Church Board of Christian Education.

I came away from Wofford feeling that the school is exactly what it purports to be, a small college with no aspirations to be great numerically, but one that is already great in educational service offered and in the ideals of scholarship and character which it imparts to its students. I brought away with me the firm conviction that in all essential respects Wofford is a standard college, while in many respects it is unique and outstanding. To quote again from a recent commentary upon the college, I had the feeling that,

"While carefully adjusting itself to meet the needs of modern and changing conditions, it has been faithful to the principle that whatever a college does, in the course it offers, in its methods of instruction, in its major purposes, its work must be characterized by sincerity of motive and integrity in all its processes. By keeping faith with such aims it has made a worthy place for itself among institutions of higher education in the South." B. M. M.

Workman Honored

MIMS THORNBURGH WORKMAN, graduate of the School of Theology of Southern Methodist University in 1922 and now pastor of the Methodist Church at Gurdon, Ark., was one of the two new members elected to the Authors and Composers Society of Arkansas at a recent meeting in Little Rock. Two of Mr. Workman's poems that have attracted wide attention are: "Apocalypse in the Ozarks" and "We Are Temples." Our readers will also recall that January Christian Education Magazine carried one of his poems entitled, "For Any Classroom."

What I Want

I AM one of thousands for whom the Church has made enormous investments. And I want to tell you something that I—a type of other students—want in the Church college.

I want my Institution in good repair, lawn carefully kept instead of looking like a hay stubble, up-to-date blackboards, bulletin boards, electric clocks and bells, armchairs for note taking, and such small, large items as tell that the Church has pride in its college.

I want my school to be so progressive that the Church will invest in it whatever sums are needed, recognizing that appearance is not a riot of extravagance but is essential to efficiency. I want my school to have the buildings it needs, of the kind that will let me hold my head high when I compare them with other colleges.

I want teachers so equipped that other colleges want their services but so generously compensated that my college can keep them; teachers who are nobody's leftovers, but familiar with research and scholarship, knowing the technique of their work and possessed by the lofty relation of teaching to life.

I want a college with adequate laboratories, where we can specialize, knowing that the Church is putting the best of modern resources at our disposal. I want the Church to be unafraid to do this and very much afraid not to do it.

I want the curricula of my college standardized according to the best educational needs. I want Greek and Latin available, science, modern languages, interpretations of history and its philosophy of governments and their policies, of economics and the outreaching of sociology—all these things which I must know if I am to be my best in my world in my day. In faculty and finances, too, my college must be standard. But I do not want it embarrassed or annoyed at the whims of overstandardizing agencies which appear to attempt the whip-hand in the educational world these days.—*From Christian Education, November, 1925. Used by permission.*

Looking Toward College Day

REPORTS coming in from many parts of the Church indicate that interest in College Day will be much greater this year than last. Though the fifth Sunday in May, which is the official date suggested for the observance this year, is still some weeks ahead, plans are already being made and carried forward in some Conferences. We print below a letter recently sent to North Alabama pastors by Dr. M. L. Smith, of Birmingham-Southern College. It is typical of much similar attention being turned to the promotion of a general observance of the day.

"DEAR SIR:

"Since the last Annual Conference I have been asked by the Executive Secretary of our Conference Board of Christian Education, Dr. Claud O'Rear, to be the Director of Schools and Colleges of the North Alabama Conference. One of the main tasks of this office is to further the spirit of co-operation between the local church and the church college, and one of the main ways of furthering this spirit of co-operation is through the observance of College Day. In this connection let me say three things:

(Continued on page 27)

How One Pastor Did It

THE STORY OF HOW ONE PASTOR TURNED THE ATTENTION OF HIS CHURCH TO HIS CHURCH COLLEGE

MRS. PEARL GIBSON BURNHAM

A Discovery

ON assuming his duties at First Church, November, 1930, Rev. John C. Glenn discovered that only a few students from the church and the town were attending the college of the church. Every year the splendid Pine Bluff High School graduates one to two dozen fine Methodist boys and girls. But in 1930, those who went to college attended schools unrelated to our church, and many of them not in Arkansas.

REV. JOHN C. GLENN

Opportunity

THIS wide-awake pastor began immediately to direct the attention of his people to our own colleges. He offered no criticism of other institutions, but in his own tactful way set forth the values and advantages of attending our own schools.

College Night

THE pastor began his cultivation by having a special College Night program during the Christmas holidays. He had the college boys and girls decorate the church with college colors. High school students brought trophies won by the local high school. An instructor spoke briefly of the accomplishments of the Pine Bluff High School. College students rendered musical selections. Then the pastor preached on "Building a Life," emphasizing the Christian element in education.

College Day

IN February the congregation observed the regular College Day program of our church. The speakers were C. K. Wilkerson, college commissioner, Ted McNeal, a 1931 graduate of Hendrix, and Miss Lucile Copeland, a graduate of Galloway. They set forth the advantages and interesting features of their colleges.

A Banquet

AFTER commencement exercises in June, the pastor arranged a banquet in honor of high school seniors and of college students, chiefly of First Church. A few came from other churches, especially Lakeside, a sister Methodist church in the city. It was given in the lovely home of Mrs. J. B. Talbot by the Woman's Missionary Society.

In the receiving line were Rev. and Mrs. John C. Glenn, Dr. J. H. Reynolds, Mrs. W. F. Woodward, Mrs. V. D. Webb, Mrs. J. B. Talbot, and Mrs. W. D. Ferguson, president of the Missionary Society.

The writer was toastmistress.

The honor guest and principal speaker was Dr. J. H. Reynolds, President of Hendrix and Galloway Colleges. He was quite happy throughout the occasion and his address was challenging. He won the

confidence of the young people. This social occasion crystallized sentiment strongly in favor of Hendrix and Galloway.

Tactful Contacts

DURING the following summer Brother Glenn, as he came in contact with high school and college students, made it a point to speak tactfully about our own colleges, calling attention to advantages and opportunities offered.

Parents Visited

SOME of his most effective work was done in the homes, however, in selling parents the idea of patronizing their own church schools in Arkansas. He offered five reasons why they should do so:

1. They are our own Methodist institutions.

2. They are standard, with faculties second to none.

3. They are less expensive, close home, and small student bodies encourage close personal contact with teachers; they foster leadership.

4. The average boy and girl will remain in Arkansas. Friendships formed in college are a great help socially, in business and professionally. A college course taken out of the state gives fewer contacts later, and means less for social and professional success.

5. Hendrix and Galloway emphasize the Christian element in education.

Results

Largely as a result of Brother Glenn's activity about a dozen boys and girls of his church and some eighteen from Pine Bluff are now in Galloway and Hendrix.

Recognition Service

For these students a Recognition Service was held the Sunday before they left for college. At the close of an appropriate message the students were invited to the chancel. Their names were called and their college announced.

Mail Service

Through letters and bulletins this church has kept in touch with these students. Almost every week-end some of them visit home. Invariably they attend church, and Brother Glenn, in his tactful way, mentions the fact, calling their names. Thus he keeps our church colleges before his congregation and also ties these young people onto the church.

While this is the story of one pastor's work, it should be added that other pastors in the city were also active and have several students from their churches in our colleges. Especially is this true of Lakeside Church under the able leadership of Brother E. C. Rule.

Note: This story was written by request. The author is a brilliant woman, an effective worker among young people. She contributed much to the success of the banquet, presiding in a wonderful way and directed indoor games and contests.

Seventeen members of the faculty of Candler College, Havana, Cuba, are either stewards in our Methodist Church or teachers and officers in the Sunday school.

"What is primarily needed is not the adjustment of the child to its environment but the adjustment of parent, child, and home to the ideals of Jesus Christ. This means a real revolution in the social and business life of many a church member."—*Dr. H. H. Sweet, in a pamphlet by the Presbyterian Board of Education.*

Bishop John M. Moore Addresses Liberal Arts College Leaders

W. M. ALEXANDER*

THE climax of the annual meeting of the Liberal Arts College Movement, held in Cincinnati, in January, was reached in the address given by Bishop John M. Moore, who spoke on the Protestant view in higher education. The address was scholarly, entertaining, and highly appropriate. An audience, unusual both in quantity and quality, was present and the reception given the speaker's message was little short of an ovation. Throughout the entire session attention was focussed upon the kinship between broad, cultural education and religion. The speaker who preceded Bishop Moore was a Catholic theological professor, and his particular emphasis was upon the spiritual values to be nurtured in the educational process. Bishop Moore, on the other hand, largely assumed the spiritual values as inherently belonging to all true education, and gave the chief portion of his emphasis to "mental power" as the major end to be sought by our colleges. Perhaps the following words from his address will indicate the main line of his thought in this direction:

"The high aim of all learning is to make men intellectually efficient. The intellectual life is the dominating interest in education. Mental power is the major end to be sought. The creation of the creative man is the ultimate task of education."

In the space allowed for this statement it is impossible to give an adequate report of the address and the profound impression which it made. That the reader might form his own estimate of the high quality of the Bishop's message, certain paragraphs have been taken from the newspaper reports of it and are quoted herewith:

"The American college has had a long and honorable history. Forty years ago educational prophets were predicting its early passing. Today there is a great uprising in the interest of its re-enforcement. It is to assume again the primary place in our entire educational system. Its best days are yet ahead. To neglect the college is to imperil all education. The problems of life do not diminish with the development of the race. They increase. They cannot be avoided or outflanked. They must be met and they cannot be met except by hard and responsible thinking.

"This world and human society are far from the solution of the problems which are now upon them. The world of nature and its phenomena is far from being understood. The science of government is but in its infancy. No man can now tell what the final form of government is to be.

Economists Are Baffled

THE economists of our day are tremendously baffled. The meaning and purpose and use of wealth remain as unsolved problems.

"The world in its essential elements and powers must yet be interpreted. Who will do it? Interpreters must be produced. What is primary and essential to the equipment of these interpreters? The col-

*Secretary, Department of Schools and Colleges, General Board of Christian Education.

lege by its constitution, atmosphere, and processes is best prepared to supply and develop these essentials.

"The education that gives vision gives leadership. The horizon must be pushed back. The race stumbles in a world of low visibility. When souls are to grow, minds develop, horizons broaden, the atmosphere must be clean and clear, and conditions must exist for vision toward the far regions.

Fog and Dust Prevail

BUT only fog and dust and uncertainty prevail when the world is reduced to a mechanism, mind to chemical action, and God to a social synthesis. The human mind and life die and their greatest realities atrophy, when education is conducted in a moral and spiritual vacuum. The higher possibilities in human evolution, according to the scientists, will be realized only in the spiritual realm.

"The human race calls for a college whose streams are life-giving, whose forces are race-building, and whose realities embrace the eternal values. Ignorant goodness is a barrier to progress, but godless intellectualism is a destroyer of all higher human values. That is the institution of highest event and permanent primacy where mind comes best to strength, the soul to keenest vision and life to finest form."

The representatives of the Methodist Episcopal Church, South, attending the meeting were justly proud of Bishop Moore as their representative, and greatly appreciated the clear-cut contribution which his address made toward magnifying high scholarship and religion as the two foci around which enduring Christian Education is to revolve.

The Contributions of One Christian College

THE *Journal of Education* recently paid tribute to the service of a small Methodist Episcopal College in the following terms:

"Dickinson College, Carlisle, Pa., with an enrolment limited to 500, has a famous record of graduates of 90 classes.

"In United States service: 1 President, 1 Chief Justice, 6 Cabinet Officers, 8 Consuls to foreign courts, 9 Ministers to Foreign Courts, 13 Senators, 47 Representatives, 16 Judges.

"In states service: 6 Governors, 42 Senators, 67 Representatives, 63 State and County Judges.

"Other service to the public: 464 clergymen and missionaries, 197 educators, 47 college presidents, 91 college professors, 29 school superintendents, and 30 academy and high school principals.

"We have known Dickinson College personally and professionally for more than forty years. We have known no other record that quite equals this for ninety classes with an enrolment limited to 500."

Our College Boys and Girls

DO you need efficient workers in your Church? Where will you get them? Are you telling your young people what fine opportunities are offered them in the department of religious education of Southern College to prepare themselves for effective Christian service of the highest order? Do they know what advantages are available in most of our Church colleges and universities for special Christian training in their regular courses of study leading to their degrees?—*Southern Christian Advocate.*

THE DIVISION OF

The Wesley Foundation

J. M. CULBRETH

ON a rapid trip through Florida during the early days of February I visited three distinct types of schools in which Methodist students are carrying on vital programs of religion.

Miami University is an independent institution located in that dreamland of flowers and palaces, Coral Gables. Dr. R. Ira Barnett arranged the engagement and met me at Miami in company with the youthful pastor of the First Methodist Church of Coral Gables, Rev. Dalton Murphy. The congregation of the First Methodist Church occupies an attractive little building on a prominent corner which was formerly used as an office and display room. We were Brother Murphy's guests over Sunday. The pastor not only entertained us in his home but welcomed us to his pulpit for the morning and evening services.

Optimistically, or courageously, and you may take your choice of adverbs, Mr. Murphy sent out invitations to several students of Miami University for a dinner engagement on Sunday noon. As a result a company of twenty persons gathered at the parsonage after the morning service on Sunday to have dinner together and to engage in a conference on religious work in the university. The conference lasted until 4:30 in the afternoon and after adjournment the officers who had been chosen remained to discuss more at length with Dr. Barnett and myself the task which lies ahead of them.

The students reported that regular chapel services were conducted at the university at which students were expected to be present. Two Bible courses are taught for credit —one by a Congregational minister and one by a Jewish Rabbi. In addition, the Y.M.C.A. and the Y.W.C.A. maintain organizations which serve the student body in many important ways.

We found among the Methodist students, there had already developed an inquiring spirit concerning plans for student work under the auspices of the Church. They were ready, therefore, to welcome with eagerness the explanation of the program carried on by the Wesley Foundation. Without delay the group voted to organize a chapter of the Wesley Foundation to be known locally as the Wesley Student Association. Temporary officers were chosen who took immediate steps to call a meeting of all Methodist students of Miami University early in the week to lay before them the work of the Wesley Student Association. It is not often that a group of students respond with more heartiness and definiteness of purpose to the appeal of religion. There is every reason to believe that a significant piece of work will be done by the Methodist students of Miami University.

ACROSS the state by the Tamiami Trail we came by way of Sarasota to Lakeland. At Sarasota we lingered long enough to have a short visit to the Ringling Art Museum and an exterior inspection of the junior college conducted by Mr. Ringling in connection with his Art

School. Dr. Ludd M. Spivey, of Southern College, Lakeland, Fla., is in charge of the junior college at Sarasota. The enrolment in the junior college has been around 200 for the first year of its existence.

At Lakeland, Dr. Spivey gave Dr. Barnett and me right of way with the students from ten o'clock in the morning until three in the afternoon. After the chapel period a rather large group of students remained for a conference on religious work with students.

Practically all the students expressed themselves as feeling the need of a unified religious program and of a closer identification of the college with the campus interests of the student body. The advantages and disadvantages of the Wesley Foundation were examined with honest and open minds, and the next step was left in the hands of student leaders.

A night journey brought us by way of Jacksonville to Gainesville, the seat of the University of Florida. Don Cooke, the Director of the Wesley Foundation, conducted the visitors straight to the new Wesley Foundation Home hard by the campus of the university. After meeting a small group of students on the college campus in a vesper service we worshiped with the congregation of First Church in the regular week-day prayer meeting after which a splendid group of students and young people entered into a conference in the interest of the program for young people. At Gainesville, the Student Organization and the Young People's Department of the Church have separate and distinct officers. There is an earnest desire, however, on the part of the leaders to unify the entire program according to the plan adopted by the General Conference in 1930.

Leaving Dr. Barnett in Gainesville, I journeyed to Macon, Ga., and out to the Wesleyan College campus where Walter Towner, of Nashville, and I worked with a fine group of young people all day Saturday and a part of Sunday in a Young People's Conference. It was impossible to tell who were college students and who were not. The attendance, while hardly as large as expected, was very gratifying and, seemingly, quite representative.

RUBAL MOORE reports 385 students enrolled in the classes conducted by the Wesley Bible Chair operated at Stephen F. Austin State Teachers College. The total number of credits given last year was 359.

In commendation of Mr. Moore's work, President Birdwell writes:

"It is my very deliberate opinion that the Bible Chair is adding much to the spiritual and moral welfare of the students on the campus. It is my wish that this work be stimulated in every way possible. Nothing could be finer than to enlist every student in the college in a study of the Bible; for, after all, only there do we find the fundamental and everlasting principles of righteousness."

"Love, joy, peace, faith, hope, humility: these are the characteristic Christian ideas. Whenever these words threaten to drop out of our vocabulary, or are used with an unpleasant suspicion of unreality, cant, or affectation, we may be sure that we are losing the essence of the Christian spirit and are falling back into paganism. It is an absolutely sure and scientific test. If we do not want the words which Christianity had to coin to express its new ideas, the reason must be that we have lost the ideas themselves, Personal Religion and the Life of Devotion."—*W. R. Inge, Dean of St. Paul's. From the Journal of the National Education Association.*

THE DIVISION OF

Life Service

JOE BROWN LOVE

OUR frontiers are no longer merely geographical. Many of them cut right through our own social and economic relations. Unless there is aggressive action and a more constructive program on these frontiers facing us at home as well as abroad, it is an idle dream to think that we can spread the Christian gospel and ideal simply by sending missionaries into other lands. This thought was quite prominent throughout the Eleventh Quadrennial Convention of the Student Volunteer Movement for Foreign Missions in its meeting in Buffalo, N. Y. The ending of the old year and the beginning of the new found more than two thousand students gathered there from almost every part of the United States and Canada, with some from other nations, for this conference with leaders of the world's thought and work in the field of missions. In the conference this somewhat selected group of students was brought face to face with the missionary work and problems of the church and perhaps more fully than ever before these students were brought to realize the far-reaching scope and significance of the missionary ideal and nature of Christianity. They came to see that if ever there had been a time when it was possible to conceive of Christianity as something apart from regular living and the missionary message of Christianity as something destined only for foreign lands then that time is gone. There were some at the conference who opened their eyes in astonishment at the variety of things brought into a conference primarily concerned with missions. Much time was spent in discussion which centered around disarmament, war, economics, government, education, and other things which in another age might have been considered affairs of the secular world and as having little bearing on missions. There have been writers since the conference who have lamented this so-called secularism of missions. Yet this is a striking indication of how completely those on the frontiers, both in America and abroad, have realized that these things do finally determine the effectiveness of Christian missions and the meaning of Christianity all over the world.

In this very fact we have a most significant message from the conference to the pastors, teachers, and young people's workers in the church. From this group of students there came a plea that the church be more inclusive in its message and more vital in its work. Also, from this conference at Buffalo, as from many others before it, there came the urgent call for a prophetic vision which would enable denominations and organizations to stand above jealousy and to move toward a closer co-operative unity in facing the world which is to be. An institution, or an organization within an institution, which has no greater purpose than preserving and perpetuating itself is doomed to failure. One student has said, "I can hold to a sincere love for my church because it does not demand that love for itself as a denomination. It commands my love and my loyalty because of its meaning to me, and

because through it I find the way to a greater love and more far-reaching loyalties." Jesus once said to a person who tried to trick him into an argument on a similar subject, "Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

To be sure, there are certain loyalties, obligations, and considerations which are due to our own denomination, or organization, as such, but likewise there are others which go beyond and must use these more immediate loyalties simply as gateways toward a greater meaning. The whole must be seen in proper perspective. We must see the whole and our own relation to it, striving to be effective in our own part. Otherwise in those young people whom we are most anxious to reach the very type of mind and heart which we would claim will be repelled. The loyalty of which we speak will bind rather than free his personality, and limit rather than make more effective his efforts.

ALONG with other points to be noted in the Buffalo conference should be the value of systematic organization in the promotion of a program. The conference was well planned and well executed with a wide variety and yet with a fine balance in its very inclusive program. This was true both in regard to its message and in the means used to convey that message. Addresses and discussions of different kinds, music, drama, pageantry, recreation, personal conferences, group contacts, and other means of education, inspiration, and pleasure were provided. So often we depend upon only one approach to reach a group which contains a wide variety of interests.

As has been said, the conference at Buffalo was not made up of what might be termed a cross section of student life. It was a selected group drawn together by a special Christian interest and purpose. Yet we must realize that this is all the more important if we are to consider the message which such a conference has for us. After all it is this group which we must reach first, depending in large part upon young people such as these to lead the way in the living and thinking of their own groups. It is in our approach and methods with these that we must strive for more thoughtful and careful effort. This is a day of "free wheeling." In the overflow of youthful effort there is an immense store of "floating power," and it is of vital concern to the church and for our general social welfare that this power be turned into constructive, creative effort. Moreover, there should be a very great emphasis upon the need of gearing this power into a specific task, of relating it to the needs of a present and changing world.

Into what, then, shall we direct this effort? Into the ministry? Into missionary work? These have been the stock answers of the past for those who were inclined toward the ideal of Christian service. Now, however, these can be the answers only for an extremely limited number who are especially qualified for the task. The great work facing the leadership of the church at present is to reach into that realm of tasks heretofore largely designated as secular and to find there real opportunities for Christian service. Then these opportunities and their importance must be clearly and forcefully presented to the young people who are willing and able to reach out into new fields. Many are called not by self but by God

into the task of permeating our everyday life with Jesus Christ. It is here that the church and its leaders will have to use wisdom and foresight. Many of our young people are facing the fact that the church cannot use them as ministers or otherwise in its own employ. It depends upon the leaders of the church whether these young people will see in this a renunciation and a refusal by the church, or whether they will see in this a call to a service just as real as in the ministry. They must be brought to realize that the church can and must be vitally concerned in its part in these problems on the frontiers of our daily living, and they must be guided into proper choices, training, and action, Each of these steps is very important if these persons are to be fully effective and fully Christian.

A MORE definite and more adequate program must be built up at each of these points so that decisions may be made with a proper basis and perspective, proper training may be secured, and, finally, that each person may be guided into that field in which he will be of greatest worth.

God is present on the frontiers of our social and economic relations just as he is in the work on our geographical frontiers. The church as a whole, and each leader, must decide whether to form a rear guard in an attempt to preserve security, or to stand with God upon the frontier. In making the decision it must be remembered that the frontier demands thought and effort that stand continually under the shadow of the cross. In making this decision the church will determine those who will be found in its service. That decision must be so clear and so definite that there can be no mistake. Always there will be enough of those who will serve in the rear guard, but we can ill afford to lose or to fail to make effective those who are able and willing to serve in the line of advance. If the church is to hold its claim on these, it must make a more definite move toward meeting both need and God on the frontier.

What I Want

(Continued from page 18)

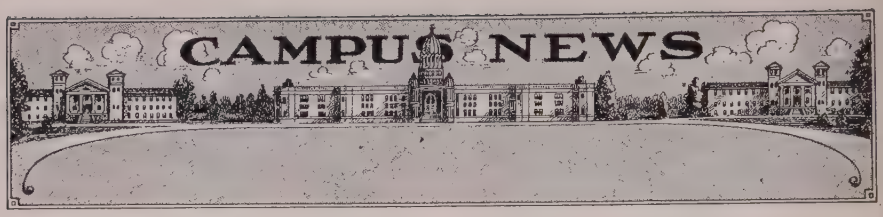
"1. We want to suggest that throughout this Conference the second Sunday in June, if possible, be set aside for the observance of College Day. The Discipline provides that College Day be observed by a sermon and other features informing our people about the church college and its tasks of Christian education, and also that an offering be taken on that occasion for the aid of worthy students who need such aid. If for any reason, however, the pastor should like to observe the day before or after the date suggested, it is left to his judgment.

"2. About two or three weeks before the second Sunday in June we are going to send out from the office some informational material, including a suggested program that may be useful in the observance of College Day.

"3. We should like to furnish preachers or speakers to as many churches as possible for that day. We have at least twenty speakers whose services are available without cost to the local churches wanting them. If we can be of service, write us.

"Yours very truly,

M. L. SMITH."



International Goodwill Center Launched at Scarritt College

TO promote international fellowship and develop Nashville as an international student center was the purpose of the International Club organized at Scarritt College for Christian Workers, when representatives of eight institutions of learning were present.

Charter members of the club include nationals and missionaries from nineteen different countries, as follows: Africa, China, Russia, Japan, Cuba, Brazil, Mexico, Turkey, Panama, England, Roumania, Korea, Nicarauga, Siberia, Peru, Poland, India, Czechoslovakia, and the United States.

The club will be known as the International Club and will be sponsored by the various educational institutions and mission boards having headquarters in Nashville.

Miss Mabel K. Howell, professor of foreign missions of Scarritt College, was elected president; Dr. Guy Sarvis, of Vanderbilt University, first vice-president; Mrs. Joe Weinstein, director of the city Americanization movement, second vice-president; James Weldon Johnson, of Fisk University, third vice-president; Miss Lucy Gage, of Peabody College, fourth vice-president; and Henry Hart, of the Y.M.C.A. Graduate School, secretary-treasurer.

Among the major objectives of the new organization are: promotion of international understanding and good will through lectures, forums, the press, and other agencies; study of international cultures, such as African, Latin American, Oriental; co-operation in development of courses and libraries and encouragement of informal study groups of nationals.

More than 200 foreign students, missionaries, and individuals engaged in promoting world friendship were registered as members. Schools represented in the International Club membership are Scarritt, Peabody, Vanderbilt, Ward-Belmont, Fisk University, Conservatory of Music, Madison Normal, and Y.M.C.A. Graduate School.

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Southwestern Changes to Semester Hour System

AFTER more than twenty years of the quarter system, the faculty of Southwestern University (Georgetown, Tex.) has decided to change from the major-minor, or quarter system, to the semester hour system of operation, according to President King Vivion. The move is considered a progressive measure; and while it will necessitate a complete reorganization of the curriculum, it is believed it will usher in an era of progress.

The semester system demands two eighteen-week sessions per school year, while the quarter system calls for three twelve-week terms. It is the hope of the faculty to put the new plan into operation by the fall of 1932. The change has been pending some time and puts Southwestern in line with other Texas colleges running on the semester plan.

Gas Well Aids Christian Education

AN unexpected boon to Millsaps College (Jackson, Miss.) and a boost to Christian education generally has come by way of a gas well brought in on the college campus, January 9. The well is estimated by the drillers to have a capacity of 40,000,000 cubic feet per day.

Friends of the college, including W. S. F. Tatum and B. B. Jones, underwrote the cost of drilling, and W. H. Watkins, secured from the United Gas Public Service Company a proposal to purchase gas for their pipe lines at the regular market rate of four cents per thousand cubic feet. It is roughly estimated that the gas drawn from the well for the present will amount to $1,000 per month and that the cost of the well will be repaid in a year.

Writing of the event, President D. M. Key said: "There seems to be something of romance and of divine providence in this unasked, unexpected increment to the resources of Millsaps College, coming direct from the creative hand of the Lord of all good works, and bestowed at a time of greatest need when human aid was weakest. It is an occasion for all loyal Methodists to give devout thanks to God and to renew their courage for further efforts and sacrifice for the upbuilding of this and other great educational institutions."

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Duke Installs Carillon of Fifty Bells in Tower

DUKE'S famous air orchestra in the form of a fifty-bell carillon brings to the noted Southern Methodist institution of learning one of the largest and finest carillons in the world. The largest bell, *G* natural, is said to weigh approximately 11,200 pounds and is six feet, nine inches in diameter at the mouth. The smallest bell is *A* natural and weighs about ten pounds; the total weight of all the bells is approximately 63,500 pounds. The carillon was presented to the university by George G. Allen and William R. Perkins, of New York, chairman and vice-chairman, respectively, of the Duke Endowment, in honor of their former associate and Duke's great benefactor, the late James B. Duke.

The largest bell bears inscription containing the date and names of the donors.

Installation of Duke's carillon is nearly completed. It was cast by John Taylor and Company, of Londonborough, England; shipped to Norfolk, Va., and brought to Durham by rail, several freight cars being required for its transportation. The work of installation has been a novel sight which has attracted the curiosity of students and visitors as the huge bells have been hoisted to the top of the chapel tower.

The carillon itself is a musical instrument of unusual beauty and power and when operated by a skilled carilloneur is capable of executing music ranging from simple folk songs and hymns to the most difficult classical selections. It is expected that a master carilloneur will be brought to Duke when the formal dedication takes place, for it is considered important that when the carillon is first played it should be done only by a master of the art.

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A Lot of Old Nuts Come to S. M. U.

RECENTLY there came to Southern Methodist University (Dallas, Tex.) a lot of old nuts, and the University was glad to receive them; for the nuts were of the

variety that will adorn the campus and provide interesting history for the institution.

George B. Dealy, president of the A. H. Below Corporation and chairman of the campus Beautification Committee of the university, has received a package of walnuts which came from the Gettysburg battle field in Pennsylvania; from Rear Admiral Richard E. Byrd's home in Winchester, Va.; and from Robert E. Lee's old home at Arlington, Va.

The nuts were sent to the university by Lieut. Col. George A. Lake, of Dallas, Junior Vice-Commander in Chief of American War Veterans.

Accompanied by appropriate ceremonies, the walnuts will be planted at an early date, according to President C. C. Selecman.

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Ringling Art Museum Offers Valuable Prizes

DR. LUDD M. SPIVEY, president Southern College (Lakeland, Fla.) and director of the school of art of the John and Mabel Ringling Art Museum at Sarasota, has announced that three prizes will be awarded Florida high school students in a competition for the best paintings before May 1. Three prizes are offered. The first prize will be room, board, and tuition for one year; the second will be a tuition scholarship amounting to $225; and the third, a scholarship of $100.

George Pearse Ennis, president of the American Water Color Society and head of the Ringling art faculty, will be chairman of the judging committee, composed of members of the art faculty.

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Centenary Grads Get Free Scholarships

A LIMITED number of fellowships and scholarships are available for the year 1932–33 to Centenary graduates in graduate schools of New York University and Massachusetts Institute of Technology, according to Dr. George S. Sexton, president of Centenary College (Shreveport, La.).

The fellowships, which range in value from $500 to $1,000, are available in practically all fields of study and will be based primarily on evidence of high scholarship and ability to carry on research.

During the past ten years, graduates of Centenary have taken advantage of opportunities for advanced study in leading colleges and universities of the country, and it is expected that a number of students will avail themselves of the present opening.

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Lon Morris Entertains Young People's Division

LON MORRIS COLLEGE (Jacksonville, Tex.) was host to the cabinet of the Texas Conference Young People's Division on the occasion of the mid-year meeting.

In the absence of the president, James Allen Chapman, of Malakoff, Tex., the Rev. F. D. Dawson, executive secretary of Christian Education of the Conference, presided. The Rev. Walter Towner, of Nashville, Tenn., general superintendent of Young People's Division, was the official representative of the Central Office of the Board of Christian Education.

During the two-day session plans were completed for the annual assembly during the first week in June. The approaching assembly will mark the eleventh consecutive assembly to be held at Lon Morris. President E. M. Stanton and a number of student leaders will take part in the summer assembly.

Newsy Odds and Ends

MAUD M. TURPIN

Dr. W. F. Quillian, General Secretary of the Board of Christian Education, and Judge Huston Quin, of Louisville, will be the 1932 commencement speakers at Kentucky Wesleyan College (Winchester, Ky.), President C. M. Dannelly has announced. Dr. Quillian will preach the commencement sermon on Sunday, May 29, and Judge Quin will deliver the baccalaureate address on Tuesday, May 31. The college year closes June 4.

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Dr. Forney Hutchinson, pastor of St. Luke's Methodist Church, Oklahoma City, will preach the commencement sermon for Scarritt College (Nashville, Tenn.) on May 29, and Dr. Daniel J. Fleming, of the Union Theological Seminary, New York, will deliver the commencement address, June 2.

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The hospital of Duke University (Durham, N. C.) in the first seventeen months of its existence treated 10,000 patients, receiving the ten thousandth on Christmas Day.

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Dr. Robert H. Ruff, president of Central College (Fayette, Mo.), was elected president of the College Division of the Educational Association of the Methodist Episcopal Church, South; and Dr. King Vivion, president of Southwestern University (Georgetown, Tex.), vice-president of the College Division.

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The second musical vesper of Scarritt College will be held on the afternoon of Easter Sunday, March 27, with Prof. Charles C. Washburn, of the chair of hymnology directing. The program will comprise parts of Haydn's oratorio, "The Creation."

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Concert tours by three musical organizations on the Central College (Fayette, Mo.) campus were launched in February under the direction of Dr. N. Louise Wright, of the Swinney Conservatory of Music. The Men's Glee Club, composed of thirty students in the college, made a ten-day tour through eastern Missouri, singing in several cities as well as presenting two radio programs over station KMOX.

The Women's Glee Club and the College Concert Band in state-wide tours will present concerts under the auspices of churches, schools, and other organizations, during March and April. The trips are made annually under faculty supervision.

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Dr. J. N. R. Score, pastor of St. Paul's Methodist Church, Houston, Tex., conducted the annual revival at Southern Methodist University, February 21–26.

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Dr. Leslie Craven, of Chicago, recognized as one of the foremost lawyers in the United States, will join the faculty of Duke University law school for the fall term of the scholastic year 1932–33. Dr. Craven is a noted railway authority, and his work at Duke will be to establish a new department dealing with laws governing public utilities and taxation.

Founders' Day celebration at Lander College (Greenwood, S. C.) brought to the speaker's platform Dr. E. C. McCants, superintendent of schools, Anderson, S. C., well-known educator and author.

* * *

Eliot Clark, internationally famous landscape artist, addressed the faculty and student body of Centenary College (Shreveport, La.) on "The Place of Art in Liberal Education." Mr. Clark, who is well known as a lecturer in the field of art, is a member of the National Academy and other leading art organizations.

* * *

There are 148 students enrolled in the Duke University school of medicine, representing 84 colleges and universities, 29 states, and 7 foreign countries. Duke will grant its first medical degrees in June. Eighteen are in the present senior class studying medicine.

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The Rev. C. O. Ransford, of St. Louis, Mo., has presented Central College with a gavel made by the Rev. W. S. Woodward from pieces of wood from the places in which the first Methodist Conferences were held. The gavel is inscribed with the date of the organization of each Conference and the place of holding its first session. The relic will be kept in the historical collection.

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Dr. A. W. Wasson, professor of missions at Southern Methodist University, was the principal speaker on missions at the North Texas students' conference at Texas Woman's College in Fort Worth.

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Rare English grammars, published as early as 1831, have been presented the Emory University (Atlanta, Ga.) library and English department by Miss Hallie C. Smith, daughter of Euler B. Smith, '79, who, before his death on July 20, 1931, had collected more than 100 valuable English grammars. Probably the most valuable of the books is a grammar by Lindley Murray, published in 1831.

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The birth of Walter T. Candler III on July 14, 1931, gave Walter T. Candler, Emory University, '07, the distinction of being the first grandfather in his class.

Texas Student Wins Important Appointment

WILLIAM WAYNE COOK, of Midland, Tex., Southern Methodist University (Dallas, Tex.) student, has been appointed to act as field representative of the Intercollegiate Disarmament Council for the colleges and universities of Texas. The appointment comes from Luther Tucker, chairman of the National Intercollegiate Disarmament Council.

Mr. Cook, who is a member of the School of Theology and is on the Student Council, represented S. M. U. at the recent Student Volunteer Convention at Buffalo. He was a member of the committee that called on President Hoover to assure the President that students of America are deeply concerned over developments of the World Disarmament Conference at Geneva. Mr. Cook is a graduate of McMurry College (Abilene, Tex.), where he won recognition in undergraduate college work and in forensic activities.

Pointed Paragraphs

"Nothing is needed but character, self-confidence, and trust in God."—*Hjalmar Schacht, Time, October 19, 1931.*

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"We are aware of a new seriousness and thoughtfulness everywhere—in the home, in the market place, and particularly on the college campus."—*From "Christ and the Modern Campus," by William Mather Lewis, LL.D., in the Presbyterian Magazine, December, 1931.*

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"The Christian college exerts a quiet and powerful influence upon the religious life of its students."—*Christian Observer.*

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"I think that a college to be entitled to be regarded as Christian should produce alumni who exhibit Christian attitudes in their conduct and who consistently apply such attitudes in the problems and decisions of life which they are called upon to meet."—*From "Character Building in Colleges," W. A. Harper. (Abington.)*

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"The greatest resources of the world today are human resources—not resources of iron, copper, and lumber. The great need of the hour is to strengthen this human foundation and revive in men a desire to produce and a joy in service."—*Roger Babson, in Fundamentals of Prosperity.*

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"It is the primary business of colleges to alter the attitudes of growing persons. The tens of thousands of graduates who will emerge from the American Colleges at each commencement season are not the same persons who four years before were freshmen in these same institutions. Changes have been wrought in their attitudes, changes with respect to the three fundamental relationships of life, changes as respects their attitudes toward men, toward God, and toward the organized institutions of the social order."—*From "Character Building in Colleges," by W. A. Harper. (Abingdon.)*

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"Henry Suzzallo, of the National Advisory Committee on Education, speaking of the type of school we are considering, and upon this point, pays them the following tribute:

"'Institutions have characteristics as people do. Among our schools, those on private foundations have the quality of venturesomeness and variety. . . . . Public schools are so managed that they are responsive to majorities. This is their strength and weakness. Private schools are responsive to minorities and minorities are precious in a democratic plan of life. Minorities remember well established values when the mass has forgotten them; they work out new intuitions and adjustments in the handling of human nature when the mass of people is merely beginning to grope for them. . . . . The schools on private foundations contribute something vastly important to the whole institution.'"—*Albert E. Kirk, in The Christian Student.*

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"The cultural college does not hesitate to say that it is interested in human beings and it does not forget that human beings were created in the image of God. . . . .

"Whatever the college has of truth, of goodness, of beauty, of understanding, whatever of sympathy, of good will, of life, let it lay it all at the feet of its students, and let them possess themselves, not that they may be ministered unto but that they may minister. May not a society emerge based on spiritual as well as material values? Such a society would have foundations."—*"The Cultural College," by R. L. Kelly, November Christian Education.*

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"It is this influence of religion that has humanized and vitalized these institutions (the Christian colleges) and made possible the stream of Christian leadership they have sent forth. Its refining and quickening presence in these schools chiefly explains the confidence which the people have reposed in them as expressed by gifts of money and especially by the commitment to them of their sons and daughters. It is, too, this religious element in these schools that has made them such a leavening force in the total educational life of the nation. They have held American education from total secularization and are increasingly influencing it toward a Christian ideal."—*"Among the Boards of Education," by Albert E. Kirk, November Christian Education.*